

# The South African Outlook

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## The South African Outlook

He (God) knoweth vain men, he seeth wickedness also ; will he not then consider it ?

—Job XI. II.

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### The "Church" Clause.

The contentious "Church Clause" of the Native Laws Amendment Bill has become more contentious as the days have passed. As reported in our April issue, on 21st March, the Minister of Native Affairs submitted a reworded and much extended version of the clause. The Minister has recently been emphasizing that the chief purpose of the clause is to prevent Africans from becoming a nuisance in European areas through flocking into churches to which they are admitted. The opponents of the measure rightly contend that existing legislation can deal with situations of that kind and that there is no need for this new legislation. From many quarters the view has been expressed that the shifting of the responsibility of keeping the law, and consequently incurring penalties for its infringement, from the shoulders of the clergy who may conduct services to the African who attends is an unworthy manoeuvre. The Minister in reply has stated that ministers of religion who disregard the clause are liable also to conviction and punishment.

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The Churches of the land are of one mind in their condemnation of the clause, except for one solitary exception. The Council of the Nederduitse Gereformeerde Kerke issued a statement declaring that a delegation, after interviewing the Minister of Native Affairs, was convinced that no violence would be done to the principles of the N. G.

Churches. The delegation had summarized these principles as follows :

- "(1) The Gospel of Jesus Christ emanates from God to all mankind, and is subject to no human limitations.
- (2) The task is laid on the Church of Christ, in obedience to the Head of the Church, to proclaim the Gospel throughout the world and to all people.
- (3) The right to determine how, when and to whom the Gospel shall be proclaimed is exclusively in the competence of the Church.
- (4) It is the duty of the State as the servant of God to allow freedom to the Church in the execution of its divine calling, and to respect the sovereignty of the Church in its own sphere."

It was announced that the Minister indicated his full agreement with these principles and undertook so to reword the original clause that there could be no doubt that the Bill did not intend to interfere with the freedom of the individual to worship in a church or at any other *bona fide* religious gathering, so long as such freedom was not misused to the disturbance of good order in the community. It was officially announced from Church headquarters that because of the interview the delegation felt they could be satisfied with the proposed legislation. This interview took place on 12th March, and the re-wording was made public by the Minister on 21st March—a rewording that, in the view of all the other Churches, does not satisfy. In addition to individual pronouncements, the Christian Council, which represents all the major Churches except the Dutch Reformed and Roman Catholic, has plainly declared that the amendment in no way changes the principle of the clause. The Dutch Reformed Church is out of step with all the others, and the attitude of its delegation would have caused unrelieved gloom in Church quarters generally were it not well known that many in the D. R. Churches still remain uneasy at the trend of events. In addition to other considerations, they are aware that this recent pronouncement will increase the difficulties of the World Council of Churches in offering full-hearted co-operation to their Dutch Reformed brethren in South Africa, at a time when many of the latter earnestly desire to play their part in the ecumenical movement.

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Before parliament adjourned for the Easter recess, Dr. Verwoerd made a third attempt to reframe the clause. It



is pertinent to recall his three attempts, which have been summed up by the *Cape Times* as follows :

- (1) No church to which a Native is admitted may be conducted outside a Native residential area without the approval of the Minister given with the concurrence of the local authority.
- (2) The Minister may by notice in the *Gazette* direct that no Native shall attend any church or religious service outside a Native residential area if in his opinion the presence of Natives causes a nuisance to residents or is undesirable having regard to the locality. The Minister must get the concurrence of the local authority, and the African who contravenes this notice may be sent to gaol.
- (3) The Minister may by notice in the *Gazette* direct that the attendance by Africans of any church or religious service shall cease on a date specified in the notice. The conditions about "nuisance" and "undesirability," the concurrence of the local authority and the prospect of the offender going to gaol remain unchanged.

It is difficult to see how one or all of the above powers in the hands of Governmental authorities can be squared with the principles enunciated by the D. R. C. delegation.

The discussion on the Minister's third attempt was postponed till after the Easter recess. As we go to press the hotly-worded controversy on this clause and other clauses of the Bill continues.

### University Apartheid.

Since our last issue, technical objections to the inclusion of Fort Hare and the Medical School of Natal University in the Bill to establish additional separate University Colleges for non-Europeans have been discovered. It appears that the Bill was what is known as a hybrid Bill—i.e. it contained provisions affecting private interests and should therefore have to be referred to a Select Committee in order to give opportunity for those interests to be heard. It is presumed that the interests referred to were those secured by the private acts of the universities of Natal and Rhodes, and by the relation of the co-operating churches to Fort Hare. What a commentary this legal upset constitutes on the discourtesy shown to these universities and colleges with whom no prior consultation was undertaken before the introduction of a Bill which so signally affected their standing! The remedy adopted has been to drop all reference to Fort Hare and the Natal University Medical School, and to proceed with the Bill as if it concerned only the exclusion of the non-European students from the "open universities" of Cape Town and the Witwatersrand and their accommodation in new institutions still to

be built. It is still intended to introduce a Bill to enable the transfer of Fort Hare to the direct control of the Native Affairs Department and of the Medical School in Natal to the direct control of the Department of Education, Arts and Science. Whether the revised Bill, affecting the enrolment of the Universities of Cape Town and the Witwatersrand, does not still violate the rules remains to be seen.

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Meanwhile academic opinion throughout the world has not, upon reflection, shown itself any more enamoured of the Governments's proposals for removing the non-European students from the "open universities" and accommodating them and others in the new Government-controlled Colleges. It is objected that these will conform to no known pattern of university, ancient or modern. They will be entirely at the mercy of the Minister of the day, who will be able not only to regulate them, but to create them or annihilate them at will. Members of their staffs will administer and teach under penal codes, the very existence of which will inhibit the free expression of honest opinion and the exercise of that critical faculty without which no legislative or administrative system is safe. The new colleges so manufactured at Government will, merely in the interest of a theory of apartheid, will not attract or retain the loyalty of their alumni, and as the staff will be transferable at the will of the Minister, it is unlikely that they will exhibit much concern for the college to which they are temporarily attached. Where the subsidy of the Coloured and Indian colleges is to come from is not specifically stated, but it is clearly indicated that the Bantu Education Account, the Government subsidy to which is pegged, is to bear the cost of the Bantu Colleges, a fact which points directly either to increased Native taxation or to starved institutions. Thus while European Universities under the provisions of the Holloway formula have their needs adequately, if not over-generously, met and safeguarded, the non-European Colleges and especially the Bantu, will be dependent upon the penury of underprivileged groups, and the predilections of the Minister for the time being.

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The result of the whole process, whose end is the quite unnecessary sub-division of population elements quite happy together, will be that the revenue of the country will be burdened by a cluster of weak colleges which on account of their size will be quite uneconomical, and on account of their exclusiveness and, in the case of the Bantu, of a resuscitation of out-moded tribalism in an inappropriate sphere, will disregard the wishes of the people and the trend of history, and be inimical to the security and progress of the whole nation. There is therefore no sound reason for disturbing the *status quo* and much hazard for all the citi-



zens in importing into an educational matter a measure which is nakedly political.

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### An African View of Parliament.

In a recent issue of *The World*, the African newspaper published in Johannesburg, their parliamentary representative, for whom special provision has been made for his reporting debates in the House, made some pertinent remarks on the system of representation as he sees it. He wrote :

"Anyone in the House of Parliament during a debate cannot help feeling that there is something lacking. This is true even when all the seats are occupied. And it is more so when the debates are on matters peculiar to Africans, like witchcraft. One can notice this when members have to speak about African customs and about legislation which touches their life. True we have indirect representation. But this is for many reasons unsatisfactory, though we welcome it in the absence of something better. First these representatives are far too few to represent over 10 million people. These representatives were chosen by us to speak for us and to bring our aims and minds to bear on the proceedings in Parliament. They are not there to speak for the political party to which they happen to belong. It is unfortunate that most of our representatives are members of the Liberal Party. When these people were elected they were not members of the Liberal Party. This party was born yesterday. I agree that these people were elected because they had liberal tendencies, but not because they were Liberal Party spokesmen. Too often the people elected by the Africans to stand up for them in Parliament stand up for Liberal Party principles. Their work as African Representatives calls for hard work and undivided loyalty. The African machine is a vast one and it has many cogs. The African Representatives should make it their business to know that machine and the way it is pulling. But so often they go astray. Their arguments are prefaced with the words . . . 'We of the Liberal Party think' instead of: 'We African Representatives. . . .' If the Liberal Party people want to sit in the Assembly or the Senate they should, like the Nationalists and the United Party, stand for election on that basis and they should not capture Parliamentary seats by hitch-hiking on our wagon. Most of the time most of our representatives carry their fight on the theoretical and ideological level. They forget that they will gain nothing for us if they play the theoretical game and leave aside things that really matter, namely the bread and butter things of life. Ideologies know no compromise and concessions. Why then waste precious time and throw away chances that could be used to better our position and that of the country as a whole? Tied up with this theoretical mania is the unwise approach made by

most of our representatives. They have seemingly not yet learned to bargain without bustling. Their way of speaking for us seems to be to make it impossible for us to gain anything. Very often their approach leaves one with the impression that they do more harm than good. Instead of adopting a psychological approach and trying to create goodwill and friendliness, they play into the hands of the opponents of the Africans. One cannot help feeling that some of our representatives, though they may care for our lot, are not over careful about the tactics they employ as they have nothing to lose. Thus they make it harder than ever for the African to improve his position. Compared with the Labour Party, most of our representatives put up rather a poor show in trying to speak for us. . . . It is a pity that our representatives do not know our views better. They are under the illusion that they know us. They consult Africans who are Liberals themselves. For our representation to be effective we should have Africans in the Houses of Parliament. This would enrich the House and add lustre to it. There are many Africans who can fill those Parliamentary seats with distinction."

Whether we agree with these views or not, they demand serious consideration as coming from one who obviously has turned an observant and thoughtful mind on the parliamentary system and can express that mind with force and cogency.

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### The late Rev. Africa V. Nzimande.

There recently passed away an African minister, Rev. A. V. Nzimande of Impolweni, Natal, of whom it has been fittingly written that "the cause of Christianity in South Africa has suffered a great loss" by his death. To know Mr. Nzimande was to know one of the finest products of the working of God's grace through South African missionary effort. A man of great humility and quietness of manner, yet of tremendous force when a spiritual or moral issue seemed to hang in the balance, he adorned every office to which he was called, and his Church, the Bantu Presbyterian Church of South Africa, appointed him to the highest offices within its ranks. Spirituality and goodness shone out of his countenance, "though he wist not that the skin of his face shone." The value of the contacts he brought to men, not merely of his own but of other races, exposes as arrant folly present-day efforts to keep the races apart.

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### A Zulu Attorney-General.

A Zulu born in the Harrismith African village has been appointed Attorney-General in Zanzibar. Born in 1910, Mr. P. N. Dalton was first educated at the Zulu High School at Highflats, Natal. He later went to England and there eventually entered Cambridge and was called to the Bar.

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## Geoffrey Hare Clayton

### ARCHBISHOP OF CAPE TOWN AND FORMERLY PRESIDENT OF THE CHRISTIAN COUNCIL

WHEN William Temple, Archbishop of Canterbury, died at the apparent prime of his influence and power, many people wondered at the mystery of Providence which permits what to human calculation is an irreparable loss. In the course of time the question of a successor was a subject for speculation: the *Birmingham Post* had an article in which it prophesied that it would be one of two Geoffreys: Geoffrey of London or Geoffrey of Johannesburg. The call went to Geoffrey of London to the infinite gain of the whole Christian cause in South Africa.

As second bishop of Johannesburg Geoffrey Hare Clayton exercised an influence which remains to this day. Prior to that call he had lived an interesting, but not spectacular, life. Son of a bishop he grew up in the atmosphere of a Cathedral Close in England before the days of wars, and rumours of wars. Scholarly by nature he was greatly at home in the cultured life of Peterhouse at Cambridge; but he did not shrink from the more exacting demands of his vocation. As a priest he took part in World War I, being an army chaplain who spent a good deal of his service time in Palestine. I well recall one hilarious supper table when I was superintendent of Ezenzeni Blind Institute in the diocese of Johannesburg. With some hesitancy he had taken part in an inter-denominational dedication service in the New Chapel, after which he stayed on with us until Sunday noon. Very much relaxed at table he kept my wife and myself shaking with laughter as he talked of his army experiences in Palestine, especially remembering some one who kept a café on the shores of the Dead Sea and was known to the troops as "Dead Sea Flossie" (little did he know as he told us that my wife's name is Florence!) The real depth of his spiritual power revealed itself after the meal when we went back to the chapel and he confirmed one only blind African woman. A service never to be forgotten. Shortly after the death overseas of Archbishop Darbyshire I was in Cape Town attending a meeting of the Blind Council. At the same time the elective assembly met at the Cathedral. As is usual on such occasions the whole Synod of Bishops was in attendance to confirm or reject the election of the Assembly. I was walking down St. George's Street after our final meeting: the Bishop of Johannesburg approached; we stopped to greet each other. It was clear that something unusual had happened for he was a strange mixture—a sort of controlled excitement—struggling with his normal demeanour. We passed the time of day, and then he said in a sort of awed happiness "I have just heard that I have been elected Archbishop." I cannot recall what I said, and it does not matter: the memory

which will never fade is that of a man to whom a great challenge had come, to which his whole being leapt. And how wonderfully he discharged the terribly exacting duties which attach to the highest office in the South African branch of the far-flung *Ecclesia Anglicana*.

Thereafter it was my privilege to have much contact with him, especially after he was elected president of our Council. Nothing is gained by ignoring facts. By nature and up-bringing Geoffrey Clayton was an Anglican of the Anglicans. He did not really understand ecumenism, and he was never completely at home outside his own Communion. But his disciplined intellect told him that there was a great movement of the Spirit afoot, and he must take his part—as he did, with power and distinction.

Geoffrey Clayton belonged to a school of trained leadership; he possessed outstanding natural gifts, both of intellect and personality. In the first years of his episcopacy in Johannesburg he found it very hard to endure fools gladly, especially if the fool happened to be of the opposite sex. But he learned his lessons with amazing humility, and thus developed into the great character he was as metropolitan.

Some things unquestionably irritated him, but if it was a duty he never flinched. For example, it frequently happened that the eve-of-Parliament banquet given by the Governor General fell in the week of the annual clergy Retreat for the Diocese of Cape Town. Much as he disliked such social functions he would come out of retreat, don his purple dress suit, go through with his duty at Government House, and then go back into Retreat. Surely a modern Brother Lawrence. On the first of March this year he was one of the speakers, as I was also, at the quincentennial celebration of the Moravian Church in Cape Town City Hall. Three nights later I stayed with him at Bishops court when he kept me talking until 12.45 a.m. He went over with me the notes he had made for a committee meeting of bishops; those notes became the famous open letter to the Prime Minister which was the last letter he dictated. Later in our conversation I recall that he said he wanted to resign, but had decided that it was his duty to attend the Lambeth Conference in 1958. "After all," he said, "I feel better than I have been for years." The next morning he celebrated, as usual most days, the Holy Mysteries in his Chapel. After breakfast we shook hands and I left for the north, little thinking that on Friday morning the 8th March I would open my *Rand Daily Mail* and read of his sudden death.

Death, I write—but does such a man die? Swiftly he passed from this scene into the closer Presence of the Lord



he served so well. To us who remain the loss seems irreparable; our faith is that in the day when all things are revealed we shall understand that his work was completed.

Not only the Church of the Province of South Africa, but the whole family of our Lord Jesus Christ in this land,

mourn the loss of a noble leader. We are confident that his soul rests in peace: may we who remain prove worthy, as he was, of the vocation whereunto all Christians are called.

A. W. BLAXALL.

## A Hollander looks at South Africa

A MINISTER of the Nederlands Hervormd Kerk in Amsterdam, Rev. J. J. Buskes, has written a book which all white South Africans should read: *Zuid-Afrika's apartheidsbeleid: on-aanvaardbaar!* (Bert Bakker/Daamen N. V./Den Haag: 6/- incl. postage, in South Africa.)

At the request of the International Fellowship of Reconciliation, Mr. Buskes came to South Africa for three months at the beginning of 1955 to study the racial question in the country and make contact with representatives of the various groups that comprise its population. On his return to Holland he received numerous letters from fellow-countrymen asking what he thought of South Africa and whether he could recommend them to emigrate to the Union. This book is his answer.

"I do not deny," he says, "that after three months one has seen only the wood and but a few trees. But I maintain that after ten years, though one may have seen a number of trees, because of the many trees one no longer sees the wood. The Afrikaners see much that I did not see; but I saw much that they do not see, no longer see or still do not see, and sometimes do not even wish to see."

Mr. Buskes might have claimed that he had gained a very good view of both wood and trees; for this book shows a remarkable grasp of the attitudes of the racial groups in South Africa and of the tensions that exist between them, as well as of the history that lies behind these attitudes and tensions. The author met members of all sections of the community, white and non-white, and attended sessions of parliament, in addition to reading a large number of Afrikaans and English publications on "apartheid" and the race question. He has evidently more than a nodding acquaintance with South African history and the literature of Afrikaans, and, coming from outside the country, was able to view the South African scene with more objectivity than most South Africans are able to achieve.

He has gained considerable insight into the Afrikaner character and traces many of the present-day difficulties with which they have inwardly and outwardly to contend and the fierceness with which many of them defend their political, cultural and religious convictions to the tension between the present, with its materialistic and urbanized outlook, and their past history of isolated, rustic, and fiercely individualistic living, with which they are still so much preoccupied. He claims that in this preoccupation lie the roots of the isolationism which so strongly influences

Afrikaner politics and is such a danger to the country's well-being.

Mr. Buskes discusses briefly the friction between the two white groups, and remarks that, as an outsider, he was astonished to find that all sorts of questions that belong to the nineteenth century are still regarded as actual and urgent problems, while many Afrikaners are still inclined to see their nation in the rôle of the unjustly treated minority, although it has long been in the stronger position as compared with the British section. He came to the conclusion that, despite daily social and business contacts between the two groups, there is none of the spiritual contact which is necessary to mutual understanding. It is here, he thinks, that the churches might play a most important part in bridging the gap; but the Dutch Reformed churches are, in his opinion, too much inclined to follow uncritically the policy of the government, while "much salutary discussion of problems remains foreign to them." On the other hand, many of the English-speaking churchmen have not attempted to learn the Afrikaner's language or to try to understand his viewpoint. (For those who wish to make this attempt the author's chapter on the Church and Faith of the Afrikaner will be a help.) Mr. Buskes feels that what South Africa needs is more reflection upon the relationship between church, state, and people, and upon the race question.

Of the "fatal policy of Apartheid," to which the main section of the book is devoted, the author says: "I could not escape the impression that apartheid has become for many an ideology and an obsession." He quotes freely from the utterances of Dutch Reformed ministers and from the reports and resolutions of the various congresses of the Dutch Reformed churches, as well as from addresses delivered at various national gatherings, to illustrate the strong Afrikaner feeling of race and concept of their vocation which form the background of the apartheid policy. One such illustration must suffice here: an extract from Prof. Strauss's address at the Calvinistic Congress at Bloemfontein in 1950. "Although equal before God and equally worthy of damnation, white Christians are nevertheless invested with authority over the Native, and in this sense we are unequal. Therefore the Native must be obedient unto us. He must even suffer our chastisement in the name of the Lord of Lords because it frees him from the slavery of sin." Behind all this Mr. Buskes sees fear



and the desire for self-preservation. "To the outsider," he says, "it is clear that the sense of vocation must give an intellectual basis to the fear and race-feeling. That most Afrikaners are not aware of this does not negative the fact." "Without being conscious of it," he says later, "Afrikaners" (and, he might have added, many English-speaking people) "when they discuss the race question, are first whites and only after that human beings. If they were first human beings, and only after that whites, they would realise that an honest and just solution is only possible when whites and non-whites take counsel together as human beings."

Mr. Buskes analyses the main apartheid theories: total "vertical" apartheid, partial "vertical" apartheid, and "horizontal" apartheid; the first loftily idealistic but entirely impracticable now, the second also impracticable and undesirable because of discrimination against the Bantu, and the third obtaining, as we know only too well, throughout the country. The author deals faithfully with this last form in all its manifestations—social, religious, industrial, educational, legal, and constitutional. "Development of the African along his own lines," he says, "is a possibility, but only on condition that it is not a development prescribed and imposed upon the non-whites by the whites." Again he says: "To the apartheid policy I can only say a heartfelt No. For reasons of principle as well as for practical reasons it is unacceptable. I am convinced that it does not solve the race problem, that it makes it more and more a problem that in the end can only be solved and *will* be solved by violence."

There is not space to deal with the author's criticisms of the Bantu Education Act, the Group Areas Act, and representation of non-Europeans, criticisms very similar to those that have already been made in the pages of this periodical; but as a reminder of the disabilities of non-whites and the discrimination under which they suffer, they should be read, as I have said before, by all white South Africans.

Mr. Buskes makes special mention of apartheid in the churches. He feels that they are taking far too little part in the "battle of apartheid." There is a challenge in these pages to the English-speaking churches. "The English-speaking section of the population of South Africa is even today not prepared to grant the vote to any considerable section of the non-whites. The witness of the English-speaking churches is in no single instance borne out by the practical conduct of the great mass of the church members. . . . Unity in Christ remains unity in the clouds." Mr. Buskes regards the racial problem as religious rather than political, and there are many who will agree with him in this view.

There is a great deal more in this book to which one would like to draw attention did space allow, but one must

content oneself with recommending it as an honest attempt by a Christian to assess as impartially as possible the origin and implications of the apartheid policy. And what advice does Mr. Buskes feel compelled to offer to his fellow-countrymen as a result of his studies? "For anyone who wishes to prosper, South Africa is a land of many and great possibilities. But anyone who objects on principle to the apartheid policy and the views of Afrikaners on the relations of the races may well bethink himself ten times before he decides to emigrate to South Africa. . . . In Pretoria I met an Amsterdammer who said: 'If I had no children, I would remain; but I am going back for my children's sake. I should not be able to bear it if they defended what wounds and insults my deepest moral and religious feelings.'" Elsewhere the author says: "Supposing it is true that a longer stay means for most people a conversion to the apartheid policy, then it may also mean that one must earnestly warn against a longer stay, because it apparently causes one to set aside opinions and convictions that one on no conditions and in no circumstances *should* set aside."

B.D.K.

(N.B. Roneoed copies of an English translation of the book reviewed above, under the title: *South Africa's Apartheid Policy Unacceptable*, may be obtained from Rev. Dr. A. W. Blaxall, P.O. Box 33, Heidelberg, Transvaal. Price 6/- post free.)

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*Mirror to Today*, Paraphrases and Reflections, by Lillian Cox (S. C. M. Press: 8/6).

The greater portion of this book consists of paraphrases of and reflections on portions of Scripture. By an original outlook and many a deft turn of phrase in modern language, Miss Cox lights up familiar themes and brings out new meanings. The whole has a basis of sound scholarship, and will appeal to those who value a fresh and modern outlook. A valuable addition is a section of assessments of spiritual situations written from a concentration camp by a man under sentence for his religious beliefs.

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*The Mystery of the Cross*, by J. E. L. Oulton (S.C.M. Press: 3/6).

A series of lectures delivered to theological students in Passion Week 1956, full of thought and rewarding to those who study them closely. A key to the author's attitude is his contention that in the New Testament there is no explanation of the mystery of the Atonement, but a wealth of statements illustrating now one, now another, aspect of the Atonement.

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## Southern Rhodesia and the Franchise

A COMMISSION appointed by the Government of Southern Rhodesia on the question of the franchise made its report recently. A brief outline of the Report is as follows:—

Under their terms of reference the Commissioners were enjoined to consider "a system for the just representation of the people of the Colony in its Legislature under which the Government is placed, and remains in the hands of civilized and responsible persons."

The Commissioners state that it is open to question whether the system of democracy based upon universal adult suffrage can function except when there is a homogeneous electorate at a fairly high standard of civilization and divided by political divisions based on policies and not confused by differences such as race or colour that tend to create artificial divisions cutting across the main issues.

The cardinal principle of government is that it was made for man not man for government. The democratic system is justified on the principle that every man should have a say in his own government. That right, however, should only be exercised when it can be done without detriment to the rights of others. The voter should only be permitted to exercise his right if he can do so intelligently. Democracy involves government for the people not merely by the people.

Having dealt with the theoretical approach to government the Commissioners state they are entirely satisfied that a country is amply justified in endeavouring to confine the franchise to those inhabitants who are capable of exercising it with reason, judgment, and public spirit. The necessity for educational and means qualifications is explained.

The following schemes are then discussed and the reasons given for their rejection by the Commission.

1. A common roll with adult suffrage.
2. A common roll that is nominally a common roll, but in which the qualifications for the franchise are fixed so high that, in effect, the African is virtually excluded.
3. A common roll with the multiple vote.
4. A common roll electing two members for each constituency, one to be an African and the other a European.
5. Group elections of candidates representing the various races.

A summary of the solution proposed by the Commission is that—there should be a common roll with a number of alternative qualifications for admission to the roll; the last and lowest of these qualifications would be described as the "special qualification" to distinguish it from the ordinary and relatively high qualifications; the votes cast by the voters with ordinary and special qualifications would

count equally subject to the proviso that the total votes cast by voters with special qualifications would never count more than half the number cast by voters with ordinary qualifications in the same constituency. Where the number of votes cast by voters with the special qualifications exceeded one half of the ordinary votes, the number of votes cast for each candidate by "special" voters would be reduced in the final count proportionately.

A summary of the recommendations on the qualifications for the franchise is as follows:—

- (a) Age: 21 years.
- (b) Adequate knowledge of English.
- (c) Means and education:—
  - (i) sixty pounds a month (or occupation of property valued at fifteen hundred pounds) with present tests of literacy; or
  - (ii) forty pounds a month (or occupation of property valued at one thousand pounds) with standard six; or
  - (iii) twenty-five pounds a month (or occupation of property valued at five hundred pounds) with Form four; or
  - (iv) fifteen pounds a month with the present tests of literacy.

The votes of voters with the last qualification (iv) not to count for more than one half of the total votes cast by voters with the ordinary qualification in the same constituency.

Subsidiary recommendations:—

- (a) that all voters on the existing roll be enrolled on the new roll as ordinary voters;
- (b) that the Delimitation Commission be directed to delimit in such a manner that, in any constituency, not more than one third voters with the special qualification be included.

Extracts from the concluding paragraphs of the Report read:—

"Anyone who has watched the history of this Colony over the greater part of the sixty-seven years that have elapsed since the Occupation, with the interests of all its peoples at heart, cannot but be impressed and heartened by the improvement in race relations that has taken place over that period.

"Only the most superficial could regard the franchise as a constitutional issue, pure and simple. Obviously it is the first and basic step in the settlement of the whole future of race relationships in the Colony, and perhaps beyond it, at least in so far as it is possible to govern or direct such relationships by legislative act. For there is a point beyond which it is impossible to go by constitutional arrangement. Beyond that point everything must depend upon the co-operation of men and women of good-



will. .... In our approach we have been profoundly conscious of the greatness of the issues and the perplexing nature of the problems presenting themselves. We have had the tremendous advantage of having before us a large

body of material, sifted by numerous minds, and it may be, we have at least done something to clarify the essential issues."

## Dedication of Completed Church at St. Cuthberts, Transkei

THE Bele mountain is like a temperamental person whose countenance changes with his moods. At times he looks stern and very forbidding, and at times he looks bored; but when I opened my hut door some time before sunrise on the morning of the great day, and saw him behind a thin mist rising from the Umqunya valley, and slightly purple against a pale yellow sky, he looked serene and friendly. This sure promise of fine weather was the first of the many blessings of a memorable and very happy day.

It is recorded in the *Cowley Evangelist* that after the first opening of the new St. Cuthbert's Church in 1906 the Father Superior (Father Puller) asked Father Bull, who was here from Cape Town for the occasion, to write a description of what had occurred. At supper time, on the great day just past, it was again the visiting Father from Cape Town who was asked by the present Superior (Father Horton Smith) to do the same. Another and similar repetition of history occurred. In 1906 the Bishop of Pretoria (Bishop Michael Furse) had been asked to preach, and he had agreed to do so; then he had to beg off, and the visiting Father from Cape Town (Father Bull) was asked to take his place in the pulpit; on this occasion the Dean of Umtata (Dean Stewart) was asked to preach and agreed to do so, and then had to beg off, and again the visiting Father from Cape Town was asked to take his place in the pulpit.

As a visitor, and therefore a spectator, for the most part, of the final preparations, I could sense the agony of seeming unreadiness which so often torments the minds of those responsible during the days immediately preceding a big occasion such as this. I also witnessed, what also often happens, that in the event everything went off with complete smoothness and without the slightest hitch or contretemps of any kind.

No services were held on the great day in the newly completed building before the service of its dedication. Early Masses were said in the large Chapel of the Visitation (now the Hospital Chapel) and in the other Chapels on the Mission. Large numbers thus took the opportunity of receiving Communion early, rather than at the big service. Then the appointed "traffic cop" (Mr. Robey) was soon on duty at the big gate directing the many and various vehicles bringing visitors—buses and such like—to an "out-

span" outside Key Cottage, and cars through the big gate and up the avenue to a "car-park" amongst the trees beyond the church.

Several large groups (60 apiece or more) of visitors were expected for whom it seemed right to reserve places in the church. This meant leaving less than half the seating accommodation for the local people and those coming in from the outstations, who crowded into the unreserved portions, and (after the dedication) even into the ambulatory which goes round behind the new High Altar. While between two and three hundred never got in at all, it was estimated that there were about one thousand inside. It really was a very moving sight—the large and beautiful stone church full of sunshine streaming through the windows and crammed everywhere with people, mostly Africans of course, but including also a considerable number of Europeans, and many Coloureds, from Umtata and Tsolo and other places.

The ceremonies of the Dedication of the completed Church, the Consecration of the new High Altar, and the Pontifical High Mass which followed, were performed with remarkable precision, dignity, and reverence. It was Bishop Schuster's first official visit, and welcome, to the parish. Father Young, as assistant priest to the bishop, wore a very beautiful red cape which was a gift from the Faith Crafts Society, which had supplied all the stained glass windows. The deacons of honour were Father Guma and Father Mahlasela, the deacon Mr. Mkize, and the sub-deacon Mr. Marasha. Father Madiba was strikingly successful in proving that an M.C. can be very effective and at the same time courteous throughout. The churchwardens, too, who had so successfully seated such a multitude of people, enabled the communicants (some 550) to move to and fro with ease and expedition.

The only singing in the Dedication Service was the *Yiza Moya Oyingcwele* (Veni Creator) and the Litany: the former was sung to the tune 'Duke Street' by the bishop and the congregation in alternate lines. Immediately after this service, when the Deed of Dedication had been read by Mr. William Key, grandson of Bishop Key and now Magistrate in Tsolo and also Churchwarden, the hymn "We love the place, O God" was sung, while Father Playne and others furnished the newly consecrated altar with the many beautiful articles which had just been blessed.



The singing of so large a congregation throughout the Mass, led by Mr. Richard Madala, was quite wonderful; and at the end, when the Bishop and all his attendants, followed by the Preachers, Catechists, and Clergy, proceeded down the nave and left the church by the west door, the people let themselves go in the hymn: *Vuman' amandla ka-Yesu* ("All hail the power of Jesus' Name,") sung to the tune "Diadem" (from the Methodist Hymn Book)—with the complete abandon of sheer delight; so much so that, having reached the end of that fairly long hymn, at the end of a *very* long service, the choir started again in the middle as a continued accompaniment to the slow going out of the people which of course took a very long time. There is a challenge about that tune which is very haunting. It seems to command one to rejoice saying: "If not, why not?" I for one, to whom it was quite new, shall always associate it with this great and joyful occasion.

The whole service, which began at 9.0 o'clock, lasted just over three hours, and the rest of the day until 5.0 p.m. was spent for the most part out-of-doors in happy social intercourse of various kinds. The giving meeting was an occasion for much speech-making and merriment and singing and dancing, in the last two of which the old people took part, just as the children also did, as they approached the table, in their various groups, to place their contributions on it. Here was an aged grandmother leading her group by playing a homemade drum slung round her neck, and there was another, of considerable dimensions, and quite blind, who kept on stopping and stamping her long stick on the ground and shouting to the others that she knew all about everything before any of them were even born. Another in this vivacious group was the widow of a priest who remembers in her childhood the first coming of Key to Ncolosi (later called St. Cuthbert's)—and that occurred in 1882. Perhaps the most delightful (and pathetic) moment was when the only remaining one of the first builders of the church—(and building began exactly sixty years ago)—came slowly forward to put his small contribution (for he is very poor) on the table. Nathaniel Tiyo, aged 84, lame, toothless, and white haired, but still mentally alert, devout, and hilarious as ever, received, as he richly deserved, a tremendous ovation. Another grey haired figure seen in the day's proceedings and leaning on a stick, was that of Mr. Frank Cornner, who came to the Mission in 1897, and, except for occasional furloughs, has been there ever since. Mr. Cornner's remarkable record includes sixty successive Christmasses all spent in the one place.

All this time food was available in different places for the various groups, and *amarcevu*, made by the African Sisters, was going round, though the real feast for the people, the meat of four oxen simmering in innumerable pots, was kept till late in the afternoon when the giving

meeting had just about played itself out. (It realized close on £200, and the collections for the day were £42).

About 5.0 o'clock the people dispersed, some in buses, some in cars, many also on horseback or on foot. Without doubt it was a very happy day for all if only because of its ample opportunities for old friends to meet in the grounds of the Mission; but chiefly because of the main purpose of the gathering—the dedication of the church now at last so beautifully completed. When the building, still incomplete, was first opened in 1906, one wrote: "On the first view of the inside you feel at once a sense of awe and dignity," and another: "As you go inside your first impression is that of awe; there is a grandeur and dignity in the fine proportions and the solidity of the work"—and this, despite the fact that the east wall was at that time only temporary. When Brother Maynard, over fifty years ago, abandoned the chancel for lack of funds (though its walls appear, in one of Miss Wigan's photographs, to have reached a height of ten feet or more) he seems to have known that his temporary east wall would have to stand for many years to come; so he built one which to all appearances was permanent; it was twenty inches thick, and composed of large and beautifully cut stones carefully cement-pointed up to some twenty feet from the ground. Father Ley loved that wall and always protested against its ever being interfered with. However, those who have long known, and perhaps also loved, that wall, and who now go into the church for the first time since the extension was completed, and see the lofty and beautiful arch in that wall, and the new sanctuary beyond it, have to acknowledge that the vista which meets the eye is quite breathtaking.

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*A Year with the Bible*, by John Marsh (S.C.M. Press: 15/-).

This is an unusual book. It contains 366 selections from the Bible which are planned to enable readers to see for themselves the meaning of life, and in what a tremendous context it has been set. The author recognises that men who wrote at least 2000 years ago have a way of putting things that are a little difficult for men to-day, but by providing some clue as to the way they did put things, and how we may put them ourselves to-day, it is hoped that more and more of the great things they have to say will be understood by us, and effective in our lives. "In this way we may hope to penetrate beneath the old and sometimes outmoded forms of expression to the substance contained in the form, the substance which remains the same truth throughout all generations."

We question whether the author has achieved his purpose. The lessons drawn seem often to us forced and artificial.



# The University College of Fort Hare

## PART II

*By Professor Z. K. Matthews, Acting Principal*

ON the question of the ideas and ideals which the Fort Hare College authorities have endeavoured to pass on to the men and women who have passed through its walls, perhaps it would not be out of place to refer to a portion of the Address which the Acting Principal, himself a former student of the College, delivered at the opening College Assembly at the beginning of the academic year in 1956 :—

“Indeed it seems necessary to remind all students, old and new, about the things for which a College stands and the things for which it does not stand. To take the latter first, a college is not a social welfare agency to rescue from themselves those who are not able to make good elsewhere or to stand on their own feet under the strenuous conditions of the modern world. There are places in the country that are better equipped to do that kind of work than we are. Neither are we a kind of club to which young people who do not know what to do with their time can be sent for the greater part of the year. The financial resources of your parents and of other taxpayers can be better spent than in subsidising the frivolous activities of young men and women. Perhaps I ought to say that we are also not a marriage guidance agency, although we are a co-educational institution. We know that young people who come here from different parts of the country may meet here their life-partners, but that is an incidental not a central function of university life. The sort of young man and young woman who spend all their time either in one another's company or dreaming about one another will find that they will miss the central purpose for which the College was established.

“A university is a community of men and women who are joined together in a common pursuit of knowledge. If it is to be successful the pursuit of knowledge demands a degree of application and diligence which requires a considerable measure of self-discipline. This is because the pursuit of knowledge has to be carried on in the midst of a variety of activities of varying degrees of attraction. Games, student societies of various kinds, the local cinema and other leisure-time occupations will all constitute serious competitors for the student's attention. The successful student is the one who will succeed in achieving a judicious apportionment of his limited time and energy among all the seductive activities to which I have referred. You may be the most regular attendant at the local cinema or you may go to a different society every evening of the week. You will find that no marks are awarded for that at the end of the year. So while we would wish you to be-

come something more than a mere bookworm or a “stalker,” while we wish you to become a complete man or woman with a well developed personality, remember that we also want you to make good use of the excellent opportunities you will find of improving your mind and acquiring a tolerable mastery of your chosen field of study.

“As a community you will find that we have some traditions which we should like you not only to respect but to absorb and to make your own during your stay here. I have recently had occasion to read through the back numbers of the Fort Hare Students College Magazine which used to be called the ‘SANC’ in the old days but has latterly come to be known as the ‘Fort Harian.’ I was interested to find that this Magazine was started within three months of the opening of the College. Moreover in the early days it appeared more frequently than it did later. At one time it was published monthly, later it became a quarterly, then it appeared twice a year and nowadays its appearance is even more intermittent. It seems to have been much better printed and much better got up in the earlier than in the later issues. The quality of the contents does not seem to have improved with the passage of time. It seems to me that it would be worthwhile for the present student generation to delve into this matter and to see what can be done to make the student magazine a worthy reflection of student life at Fort Hare. I was interested to go through the names of the student editors and student contributors in various years, to find out how many of them have been followed by their sons and daughters in their literary gifts and editorial ability.

“I was interested to find that one of the common themes of articles contributed to the Magazine was that of keeping up the traditions of the College. It would appear that from the earliest times students of this College, as students are at all universities, were anxious to guard jealously the traditions of the College.

“But what are in fact the traditions of the College? Where are they to be found? Can they be summarized in any way or must we admit to ourselves that they can only be caught not taught in any systematic manner. As a former student myself in an attempt to formulate the traditions of the College as I saw them I wrote as follows in the Magazine some years ago :—

“The history of the College shows that its establishment was the result of a century of missionary effort. Scores of Christians of different persuasions, White and African, had for years dreamed dreams about and seen visions of and worked for the founding of a College in



which Africans might receive a university education in an atmosphere pervaded by Christian ideals and Christian principles of life. This, in other words, is not a College in which it is believed that religion is irrelevant to the business of higher education. The Christian missions have always stood for the relevance of religion in all education. It has been said that all the mistakes in African education have been made by the missions. That is probably true, but it is equally true that for years they have been the only people who have shown any real and active concern about African education, and we certainly cannot count their insistence upon the importance of religious and moral values in all education as one of the mistakes for which they are so often taken to task. The African people from whom the majority of our students is drawn, whatever differences they may have with the missionary agree with him entirely in regarding spiritual values as of fundamental importance in education. Consequently, while admission to Fort Hare is not made dependent upon a profession of the Christian faith, we endeavour to conduct the life of the College in such a way as to ensure that Christian beliefs and practices will not suffer eclipse and we hope that all who pass through the College—both Christian and non-Christian—will always allow Christian principles to permeate their relationships with other men as well as direct their individual lives.

“Not only is Fort Hare avowedly a Christian College, but it also prides itself upon being an inter-denominational College. The vast majority of African schools of all grades are run on a denominational basis. This is a natural result of the manner in which the African school system has developed. There is no doubt that the various denominations have each in their own way made valuable contributions to the development of the African school system, but there is an increasing realisation on the part of all that African education would be better served by a greater measure of co-operation between different missions. It is a happy augury for the future that in the field of African Higher Education the missions are co-operating as well as they are doing at Fort Hare. Here our future African leaders have the opportunity to learn to appreciate and to respect the peculiar contributions of the different churches to our common stock of Christian values and undoubtedly this experience will stand them in good stead in their future endeavours to break down the barriers of sectarianism in Bantu Christian communities. The African propensity for division and separation has been encouraged by denominationalism—hence the large number of Separatist churches among Africans. We do not expect our students to take part in increasing the number of denominations at work among the Africans.

“In a country like South Africa in which so many racial and cultural groups are represented, it is very easy for

people to get into the habit of allowing their blood rather than their brains to determine their attitude to various questions and peoples. The subject of Race has been studied from every point of view by psychologists, anthropologists, sociologists and others and the consensus of opinion of genuine scientists appears to be that there is nothing much more in race than what politicians, pseudo-scientists and such other nonentities attempt to put into it, much to the detriment of those who are gullible enough to believe them and of the rest of the world. Our experience at Fort Hare confirms the scientific view of the race question, namely, that given equality of opportunity it is possible for people of different races to live together in peace and harmony. Mention must also be made of another mischievous influence in African life, namely the spirit of tribalism. Tribal differences exist among the Bantu and no one who is acquainted with African life is unaware of the undercurrent of antagonism between members of different tribes fostered by the older generation of Africans. All sorts of myths about different tribes have been propagated in the past—the supposed stupidity of the Zulu, the so-called stinginess of the Sotho, the alleged treachery of the Fingo, and Xhosa disdain for modesty in matters of dress—all these fallacious theories are being exploded by the rising generation in their common life at places like Fort Hare where the tribal affiliation of a student is of no account whatever.

“We recognise no class distinctions among our students. No student can obtain better treatment in matters of diet than his fellow students on the ground that he happens to come from a wealthier home. We have no separate boarding arrangements for rich and poor as used to be done in some African schools. Chiefs and commoners receive equal treatment and from its inception Fort Hare has stood for the admission of women on equal terms with men. It is our hope that all our students having lived in a community like this will show in their life after College that sound learning need not lead men to lose the common touch. The ability to move freely in all classes without any sense of inferiority or superiority is one of the marks of a truly educated man or woman.

“What sort of leadership of their people do we expect from our former students? When the word leadership is used in African circles, it is employed in the sense of political leadership. It is only natural that this should be so among a subject people. Now it is well to remember that there is a vital difference between political leadership and political chicanery. We have had quite enough in African circles of the sort of political ‘leaders’ who by promising their followers the moon have been able to extort large sums of money out of poor deluded people. True political leadership implies a respect for facts, a sense of responsibility and of self-sacrifice, and sufficient courage to refuse



to be an unthinking advocate of what the unthinking mob clamours for. Such leaders are rare, but they are no blind leaders of the blind, no mere agitators and no seekers after ill-gotten pecuniary advantages. If we can turn out political leaders of that stamp, we shall be satisfied.

"South Africa is a young country with much of its development still laid in the future. This applies more particularly to the non-European section of the population. In a country of such boundless possibilities, in addition to the qualities to which we have already referred, the rising generation, the future leaders of the country, requires to develop the spirit of the pioneer, of men and women who are not afraid to go off the beaten track and blaze a new trail for others to follow. Most of our former students have gone into the established and honourable profession of teaching. This is only natural among a people among whom so much education remains to be done. But new careers are opening up in the field of health, in agriculture, in social welfare work and we have no doubt that an increasing number of 'Sanacs' will go into these fields of service. In this connection it is well to remember that practically none of the world's progress is due to men and women who adhered too rigidly to the principle of 'Safety First.' That may be a good principle to follow in motor-driving but it is absolutely fatal as far as national and social development is concerned.

"One of the things upon which we cannot lay too much emphasis in the Fort Hare tradition is the fact that education is a life-long process. After all a college career is as a rule very short and at best it merely introduces the student to a few fields of human knowledge and provides him with the tools of learning or, to put it differently, with the keys to the closed doors of further knowledge. Numerous Fort Hare men and women have already shown that they labour under no illusions in this connection and it is gratifying to us to learn from time to time about what they are doing to broaden and deepen their education."

#### **The Outlook for Higher Education for non-Europeans.**

University education for non-Whites in this country is passing through a critical period in its history. As is well known, facilities for higher education for non-Europeans in this country have been and are severely limited owing to the colour policy of the country. It has been to the credit of certain universities in South Africa that they have admitted students drawn from all racial groups. Indeed up to now, the admission or non-admission of students is a matter that has been left entirely for the Governing Council of the particular university to determine. Universities have hitherto been regarded as autonomous bodies run by Governing Councils on which various interests were represented and which determined the policy of the universities on all matters, including the admission of students.

This has applied not only to the English-speaking but also to the Afrikaans-medium universities. In other words there has hitherto been nothing to prevent Stellenbosch from admitting non-European students except the policy of its Governing Council. The Government has up to now not interfered with the universities in this respect.

It would appear, however, as if all that is about to be changed. Some time ago the present government appointed a Commission to investigate and report upon the financial implications of the application of apartheid in the universities. The report of this Commission was apparently not acceptable to the government. Recently the Government announced the appointment of an Inter-Departmental Committee to advise the Government on the application of apartheid in the universities. The implications of the appointment of this Committee are clear, the most important being that the government has decided to go ahead with the application of apartheid in the universities. For them the matter is no longer debatable. It now only remains to be implemented. Indication of what is proposed has also been given, namely the establishment of a university for Indians, another for Coloureds and three universities for Africans, one (Fort Hare) for the Xhosa and related tribes, another for the Zulu and related tribes and a third for the Sotho and related tribes. This is obviously a most disquieting development.

In this connection we must not be misled by the fact that among the so-called European universities there are some which are English-speaking and some which are Afrikaans-speaking, and argue that therefore there is nothing wrong with a Zulu or Xhosa or a Sotho university. The fundamental difference is that whereas the existing European universities and Fort Hare were sponsored by Independent Governing Councils, the new universities for non-Europeans will be sponsored by the Government. There is nothing to prevent the Coloureds or the Indians or the Africans if they so desire from establishing a university which will be primarily for the benefit of this particular group, as long as they do not seek to compel all members of that group to attend a university set up for this particular group. English-speaking students are not compelled to attend English-speaking universities, nor are Afrikaans-speaking students compelled to attend Afrikaans-speaking universities, but it seems to be intended to compel non-European students to attend the university established for the particular ethnic group to which they are supposed to belong. This is completely contrary to the policy which has hitherto been followed by the Governing Council of the University College of Fort Hare. Ever since its inception Fort Hare has accepted students of all racial groups, whites included. Of the first four students who matriculated at Fort Hare one was a European, and since then a few European students have attended classes here.



Coloureds and Indians have been freely admitted to Fort Hare and their presence in our midst has enriched our College life. As far as African students are concerned, we have drawn from all the tribal groups represented in Southern Africa and beyond. The fact that the College happens to be situated in the Ciskei—a Xhosa-speaking area—has not carried with it the implication that this is a College for the Xhosa and related tribes. The proposed conversion of Fort Hare into a Xhosa university will be a violation of our tradition and a departure from the ideals of its founders.

This interference of the Government with the autonomy of the Universities is of course made possible by the fact that South African universities are so heavily subsidised by the Government. The Government's interpretation of

the principle of the subsidisation of the Universities is that those who receive subsidies from the Government must not follow policies contrary to the policy of the Government. This doctrine which reduces universities to the level of government departments will be viewed with concern by all those who have the welfare of the universities at heart. If the universities can be directed on the question of admission, there will be nothing to prevent them being directed on the question of what to teach and what not to teach. One shudders to think what the results of this development are likely to be.

We cannot tell how soon these things will come about. In the meantime we must remain calm and pursue our studies as if our very future depends, as indeed it does, upon what we make of our present opportunities.

## Xhosa Language and Literature

### THE CONTRIBUTION OF THE CHURCH OF THE PROVINCE OF SOUTH AFRICA

#### PART II

By Rev. C. E. Earle Bulwer

**P**ARALLEL with the work of producing a Prayer Book in Xosa was that of reproducing a vernacular Hymn Book. The first Church Xosa Hymn Book was compiled and printed by the Rev. A. J. Newton at the Gwatyu Mission Press in 1869. It contained only 48 Hymns, but this number quickly increased in subsequent editions, and the size of the book increased. In 1875 the Gwatyu Mission was burnt to the ground, and Mr. Newton, himself a prolific hymn-writer, was forced to make a new start elsewhere. He settled at St. Peter's-on-Indwe, where his outstanding work on the Hymn Book was continued. Later the printing of the Hymn Book was taken over by Messrs Guest of Grahamstown, and by that time the number of hymns had grown to 130. It is of interest to note the names of the chief contributors to this edition, which is dated 1881. They were the Rev. B. L. Key, afterwards Bishop of St. John's (1883-1901); the Rev. W. M. Cameron, Warden of St. John's College, Umtata, and afterwards Coadjutor Bishop of Cape Town (1909 to 1915); the Rev. A. J. Newton (responsible for 38 of the Hymns); the Rev. C. F. Patten, and a blind Native Catechist, J. Ntsiko, who contributed 19 hymns. The growth of the book continued, until, in 1899, S.P.C.K. printed an enlarged edition (containing 336 Hymns) which had been compiled by the Rev. C. J. Wyche, and the Rev. Wm. Philip. This book rendered good service until 1917, when the Translation Committee issued a revised and enlarged edition, containing 469 hymns. Two years later, the Tune Book was published which contains not only the words but also the tunes for all the Hymns in Sol-fa nota-

tion. With the big work involved in this production, the name of Father Wallis, S.S.J.E., will always be coupled, in conjunction with that of Canon Wyche.

#### BISHOP KEY AND THE XHOSA COMMUNION BOOK

A book which will never fail to be associated with the name of Bishop Key is the Xhosa Communion Book (*Incwadi ye-Sakrament eNgcwele*). The first edition (1897) contained his own translation of the Holy Communion Service, with devotions for private use, preceded by 20 pages of valuable instruction on the meaning of the Sacrament, with a public service of Preparation, and followed by a public service of Thanksgiving with further devotions for private use. The book was re-printed and revised, and passed through several editions until 1927, when it was printed with the new revised alternative Liturgy. After further editions, the whole book was, in 1944, printed in the new orthography by the Lovedale Press. The work in connection with this edition was entrusted by the Joint Xosa Translation Committee to Mr. A. D. Nyoka, of St. Mark's, now himself a member of the Joint Committee. Since 1944, reprints have been issued from the Lovedale Press for S.P.C.K., the last one being in 1953.

#### CANON W. A. GOODWIN

An early worker in the field of Xosa literature was the Rev. Canon W. A. Goodwin, Warden of St. John's College, Umtata (1890 to 1898) and Theological Tutor. He was a son-in-law of Bishop Key. The work of training those who felt themselves called to take Holy Orders was very



important, and Canon Goodwin, as Warden of the College, could come into personal touch with elder students who were interested in Church Work, and could be encouraged, as a preliminary step upwards, to work for a "Reader's Licence." To obtain this they had to pass an examination in (i) the history and contents of the Book of Common Prayer, (ii) the historical books of the Old Testament, and (iii) the life of our Lord as recorded in the four Gospels. So to help his students to get their Reader's Licence, Canon Goodwin published three Books in Xosa. *Imibuzo emelwe kukufundiswa ngaba Leseshi*, known as the "Reader's Course," being questions and answers on this history and contents of the Prayer Book, was published in 1893. *ITestament enDala*, questions and answers on the historical books of the Old Testament, was published in 1897, and *ITestamente enTsha*, questions and answers on the Life of our Lord, was published a few years later.

### THE REV. S. J. WALLIS

Another pioneer worker in the Xosa language, and for its literature was the Rev. S. J. Wallis, who afterwards became Father Wallis, S.S.J.E. Quite early in this century he composed a musical setting for the Holy Communion Service which became extremely popular, and is being still used all over South Africa where Services in siXosa are held. He was also the original compiler of that useful book for all Missionaries called *AmaKaka nenTolo*. The first edition of 19 pages was printed at Zonnebloem, the second of 30 pages at Lovedale, and the third of 64 pages (revised and re-arranged) by S.P.C.K. in 1921. In 1911, Father Wallis published *Amaculo neNgoma ZemVuselelo*, a compilation of 27 Hymns and Tunes for use at Revival Meetings. Some of these Hymns and Tunes were of his own composition. He seems to have been the first of our Missionaries to realize that the accent and inflection of siXosa do not allow that, in translation, the metre and tune of the corresponding English Hymn can necessarily be used. It may be noted here that Father Wallis' musical setting of the Holy Communion Service was given a place at the end of the "Tune Book" published by S.P.C.K. in 1919 (No. 470), and that some of his Hymns for Revival Meetings were also included. The valuable work done by Father Wallis in connection with the production and publication of the Xosa Prayer and Hymn Books has already been recorded.

### ON CATECHISMS

Catechisms to supplement the official Church Catechism in the Book of Common Prayer occupy a large place in the story of Xosa literature as sanctioned by the Church of the Province. An early one, *Incwadi yemiBuzo* in English and Xosa, translated by J. J. Xaba was published in 1892. The book passed through several editions, and became known as the St. John's Diocesan Catechism.

The last revised edition of 64 pages was printed by S.P.C.K. in 1915. A Catechism had also been circulating in the Grahamstown Diocese, dating from the "First Catechism" produced by the indefatigable Mr. Newton at Gwatyu in 1874, revised and enlarged at Indwe in 1893, and again at St. Matthew's in 1899. But steps were soon to be taken by the Provincial Missionary Conference of the Church of the Province to produce a Missionary Catechism which should replace local Diocesan Catechisms, and be generally used throughout the Province. The first edition was issued from the C. R. Press, Johannesburg, in 1911 with the authority of the Archbishop of Cape Town, and a Xosa translation of this was printed in 1913. Some 10 years later, another Committee of Missionaries was appointed by the Provincial Missionary Conference to revise the original edition. This was done with great care, and a Syllabus of Instruction was added to the Catechism for the use of Catechists and preachers when taking their classes, and of Teachers in Schools. The revised Provincial Catechism was printed in 1925 with the authority of the Archbishop of Cape Town, the Xosa translation being printed in 1926. In 1944, the Joint Xosa Translation Committee for the Dioceses of Grahamstown and St. John's had the translation changed into the new orthography, and this was printed by the Lovedale Press. Editions have been printed off at Lovedale from time to time, as required, for the S.P.C.K. Depot in Johannesburg.

### THE XOSA OCCASIONAL OFFICE BOOK

A forerunner, showing the need of a book of this description, was a pamphlet of 9 pages, entitled "An Office of admitting Catechumens, and an Order of Prayer for Catechumens," printed in Umtata in 1890. The first book of 27 Offices for use in the Diocese of St. John's was published by S.P.C.K. in 1899. In 1916 a revised and enlarged edition was produced which rendered good service for many years but owing to a misunderstanding overseas it was allowed to go out of print. When a new book of Alternative Occasional Offices for incorporation into the prospective South African Prayer Book was published in 1930, Offices not covered by the Prayer Book were still required. As the old books could no longer be replaced, it was found necessary at a later date to compile another and smaller Xosa Occasional Office Book. This was done, and the book was printed by the Lovedale Press in 1939. It is still doing good service.

### LESSONS FROM THE APOCRYPHA

According to the revised Lectionary of 1871 (compiled in England for the whole of the Anglican Communion) whereby Lessons from the Bible were appointed to be read daily throughout the year, 40 Lessons were chosen from the books of the Apocrypha, 4 to be read on certain Holy Days, and the remaining 36 were appointed to be read for



the Daily Lessons from October 27th to November 18th. It was not until 1888 that a book containing these 40 Lessons translated into Xosa was produced from the press at St. Peter's-on-Indwe. Although no mention of the translator appears in the book, it was most likely the work of the Rev. A. J. Newton, of Hymn Book fame, assisted no doubt by the Rev. Wm. Philip who had a hand in all the official translations of the time. In 1922, the 1871 Lectionary was replaced by another revised Lectionary, authorised for use in all Churches. In this new Lectionary the number of Lessons chosen from the books of the Apocrypha was considerably increased. The work of revising the old Lessons, and translating the new, was entrusted to the Ven. J. W. Leary, Archdeacon of Pondoland, assisted by a small Committee. The revised Book of Lessons from the Apocrypha in Xosa of 77 pages, was published in 1927. Owing to an oversight, the book later was found to be incomplete, as several Lessons appointed to be read towards the end of the Church year had been overlooked. It was not until 1948 that the Joint Xosa Translation Committee was able to take this matter in hand, and by the end of 1950 the 25 missing Lessons had been translated, the text of the 1927 edition revised, and all the Lessons more conveniently arranged. The Secretary of the Committee and the Rev. D. Mbopa prepared the book for the press, but S.P.C.K. was unable to publish the revised and enlarged book of 119 pages until 1954. This book supplies a long-felt want.

#### BOOKS OF WHICH SOME MENTION SHOULD BE MADE

*Amazwi asixenxe* (The Seven Words from the Cross) by Bishop King. Translated by H. Mtobi. S.P.C.K. 1887.

*UmSindisi wabaNtwana* (The Children's Saviour) by Father Osborne, S.S.J.E. Translated by A. E. Nazo. S.P.C.K. 1898.

*Sermon Notes in Xosa* by Alan Gibson (afterwards Coadjutor Bishop of Cape Town 1894-1906). S.P.C.K. 1891.

*Amazwi asekuhleni* (Plain Words) by Bishop Walsham Howe. Translated by H. Mtobi.

*Instructions to Catechists*, by Godfrey Callaway (afterwards Father Callaway, S.S.J.E.) The first edition was translated by Wm. Philip, and printed at St. Matthew's 1901. Revised and enlarged English edition. S.P.C.K. 1918.

*The Guild of St. Paul—IQela likaSt. Paul.* Drawn up by the Rev. O. E. Earle Bulwer, Warden of St. John's College, Umtata, 1898-1916. In English and Xosa. A booklet, comprising rules, a service of Admission, and a Weekly Office for those who are anxious to do active

Church work, and are preparing for, or have already taken, the Reader's Licence. Printed at St. Matthew's, 1902.

*Incwadi yemifanekiso yamaBali eVangeli* (Gospel Picture Book) S.P.C.K. 1896.

*Sermon Notes for Preachers in Xosa*, by Father Callaway, S.S.J.E.

*Ingcinga ezinoncedo kumantombazana angama Kristu.* (Helpful thoughts for girls). A Translation. S.P.C.K. 1912.

*Amanqakwana nokufundiswa kwabawo abaguqukayo.* (Notes of Instruction for Penitents). Father Turner, S.S.J.E. Translated by J. J. Xaba. S.P.C.K. 1913.

*IziFundo zeBaibile* (Bible Lessons on Gospel History). Translated by J. J. Xaba. S.P.C.K. 1912.

*Inqwanyama leZulu.* (The Heavenly Ladder), by J. J. Xaba S.P.C.K. 1913.

*Imbali ye Kerike eNgcwele eKatolika* (Manual of general Church History.) by Father Bennett, C.R. S.P.C.K. 1912.

*Isipo soMoya oyiNgcwele* (The Gift of the Holy Spirit) by H. Mtobi. S.P.C.K. 1920.

*Amazwi omHambi* (Words of a Traveller). Sermons by Father Wallis, S.S.J.E. S.P.C.K. 1920.

*UNongqause* (a Drama of the Cattle-Killing) by M. W. Waters, 1924.

*UNomalizo* (a Novel) by E. S. Guma S.P.C.K. 1935.

*Ibali ngoColumba oNgcwele* (The Story of St. Columba) by Father Puller, S.S.J.E. Translated by J. J. Xaba. St. Matthew's 1900.

*Amabali neziganeko ezilungele eziKolo eziKulu* (Stories and events for High Schools) by M. W. Waters. Various translators. Juta, 1949.

*UNtoziyateta* by Walker S. Gawe. 17 pages. Queenstown Printing Co. 1928.

*UNolishwa* by H. M. Ndawo. 126 pages. Lovedale Press. 1931.

*UMshweshwe* by H. M. Ndawo. 162 pages. Lovedale Press. 1951.

*Intsomi zasezweni* by H. M. Ndawo.

*Iziduko zamaHlubi* by H. M. Ndawo. 39 pages. Lovedale Press. 1939.

*UNomatamsanqa no Sigebenga.* 70 pages. Lovedale Press. 1938.

*IziBalo eziNgcwele zabaNtwana* (The Children's Bible). Compiled by a Committee of the Transkeian Missionary Conference (61 New Testament Stories with a Lesson after each). Lovedale Press, 1935.



## New Books

**The Group Areas Act—Its Effects on Human Beings** by Murial Horrell, published by the S.A. Institute of Race Relations, 156 pages, 10s.

The Group Areas Act of 1950 contained so many new features that the accepted South African idea that as far as possible people of different races should be allowed to live together for the sake of community and cultural life, was revolutionised into a legal whip wherewith the government can compel all and sundry to live in areas decided upon by a cabinet minister on the advice of a board appointed by the government. All changes in ownership and occupation of property between races are subjected to the control of the government under a permit system.

Planning committees and local authorities have been at work trying to implement the law and after six years it is possible to see how the act will operate.

The writer has made a study of the towns and cities already affected, and divided her factual report into chapters showing (1) where the racial zoning confirms the existing position, (2) where the Indian community will be affected, (3) where the Cape Coloureds will have to be moved, (4) where there will be considerable interchange of ownership and occupation of property and (5) where the people have already raised objections to the changes envisaged. The plans are illustrated with maps.

While about 5 places have confirmed the existing situation under the Group Areas Act, there are no less than 17 places in which the Indian community is being made to move from areas in which they have served the whole population of the town as shopkeepers for many years. Their sin seems to have been that they have allowed Europeans too much credit. The application of the Act to Cape Town leaves the impression that in doing so only the non-European community is likely to have to make sacrifices to the god of apartheid in whom they do not believe. The same applies to the other big cities of the country.

In a statement at the end of the book the Institute of Race Relations points out that the act is merely generating uncertainty among the non-Europeans without making any real contribution to the national life of a multi-racial society.

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**Kikuyu Social and Political Institutions**, by H. E. Lambert. Published for the International African Institute by the Oxford University Press. 1956.

A scholarly and instructive account of the social structure and customs of the Kikuyu is timely, and of special value for their future upbuilding. Full details are given of the basic age-set groups over the last century and more, among the Meru, Embu and Kikuyu tribes. Of practical interest in the present situation is their principles and exercise of

justice. Examples of how ignorance of these can obstruct and hinder successful government are given and can be paralleled by almost anyone with first hand administration among African peoples.

For a book published in 1956 it seems an omission that "nowadays" (as used on p. 108 etc.) is not clearly stated to be Pre-Emergency; and having no relation to the new village system, which among the Kikuyu at least has come to stay. It is also a pity that more modern spelling of the Kikuyu language—e.g. *c* instead of *ch*—has not been adopted. While mistakes in African languages seem inevitable in books printed overseas, there is little excuse for misspelt words when the correct form appears within 2 pages—i.e. *ruhui* p. 54 instead of *ruhiu* p. 56 and *uhore* p. 109 instead of *uhoro* p. 111).

But these are minor details. The book is a valuable contribution to our knowledge of African background and tribal structure. The principles adopted in the choice of leaders, for example, is valuable to know—social standing or wealth, knowledge of tribal law and tradition, and eloquence. (*Mũgambi* means spokesman and *mũciri* one who argues). But I don't agree with the author that uprightness of character in the accepted European sense is generally taken into account. When reliability, honesty, trustworthiness and a sense of responsibility are added, then this capable and virile people will indeed be able to take their place worthily among modern civilized nations.

M.I.S.

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**What To Do With Yourself: Studies in Texts, Contexts and Pretexts**, by Guy H. King. (Marshall, Morgan and Scott, London: 7/6).

**Isakono Somfazi Namanye Amabalana**, by Guybon B. Sinxo. (The Bantu Publishing House, Johannesburg).

**Ndibuzen' Amathongo**, by L. K. Siwisa. (The Bantu Publishing House, Johannesburg).

**Ukutya Kweendlebe**, by Michael Huna. (The Bantu Publishing House, Johannesburg).

**Temo ea Boholo-holo Lesotho**, by M. Mohelekoa Mohapi. (Moriya Sesuto Book Depot: 3/3).

**Mohale o tsoa Maroleng**, by J. I. F. T. Jokosela. (Moriya Sesuto Book Depot: 3/-).

**Molokolli tse Phuntetsang Mobali oa Exoda Khoro ea Kuntloisiso**, by R. de Pury, translated by G. Mabile. (Moriya Sesuto Book Depot: 2/6).

**Sekoting sa Lihele**, by D. P. Lebakeng. (Moriya Sesuto Book Depot, 2/-).

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